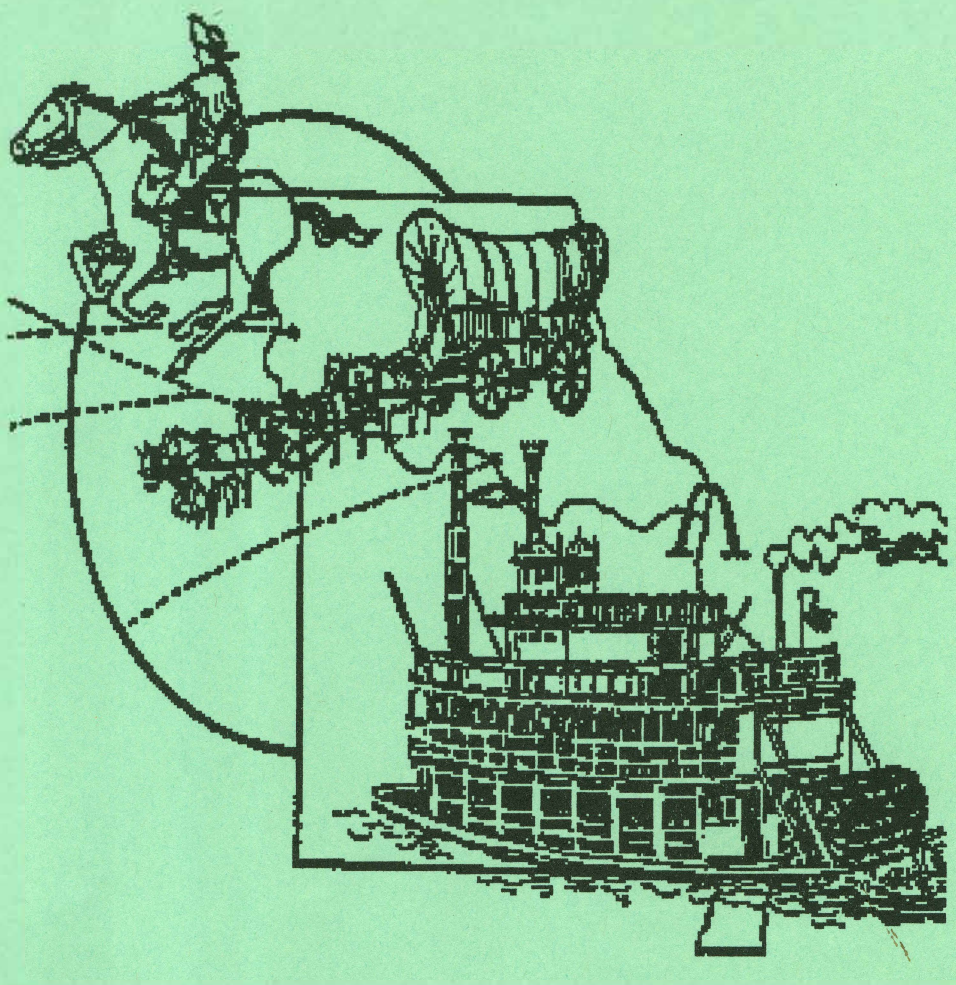

# Toward The Setting Sun

*2nd Series*, Vol. 8, No. 2 Spring 2010

# *TOWARD THE SETTING SUN*

***The Historical Journal of the Missouri Conference***

***The United Methodist Church***

***Second Series***

Volume 8, No.2 Spring 2010

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## FROM THE EDITOR

The articles in this spring issue of *Toward the Setting Sun* represent a range of interests and writers. It is a joy to welcome back to our pages the work of J.C. Montgomery, Jr. His article about the St. Louis Christian Advocate was first given as an historical address to the annual conference (back in the days when we still had such a thing). He said of the editors of the Advocate that they were "versed in the classics as well as Christian knowledge, loyal to their church and yet at home in the world..." Those are words that could describe Jack Montgomery, as well. Anyone who ever heard him speak on the conference floor, rising from his seat to speak spontaneously, he would quote Scripture, classical writers, and contemporary writers with equal ease, and all without a sign of a note. His command of the English language and of the world of knowledge is not like to be equaled in our time.

I had never heard of George R. Smith College, though I was aware there was a Smith-Cotton High School in Sedalia, against whom we occasionally played basket-ball when I was in high school. But Richard Seaton has, once again, brought to life a forgotten part of our past. This material originally appeared in pamphlet form and was found in the Methodist Archives at Central Methodist University. Richard is a long-time pastor and historian in our conference.

Finally, Raimonda Martin-Davis has opened up another forgotten page in our history by giving us the stories of the first black ministers admitted to the Methodist Episcopal Church in our state. This article is an installment of her forthcoming book on the lives of all the black ministers who served the church in our conference(s). We're grateful for this addition to our pages and look forward with great interest to the book when she has it completed.

# PERSONALITIES AND PAGES FROM THE PAST: THE ST. LOUIS CHRISTIAN ADVOCATE (1850-1931)

J. C. MONTGOMERY, JR.

A few weeks before the outbreak of the War for American Independence (better known as The American Revolution), John Wesley wrote to Richard Boardman, now ministering in Ireland but lately returned from a five-year mission assignment in the New World. Mr. Wesley advised his younger colleague: "Reading Christians will be knowing Christians."

This has been one of the watchwords of Methodism throughout her more than two and a half centuries of existence. After all, like all Christians we are people of the Word; and we believe in the power of written words as well as the spoken to communicate the One who is the Word as well as the Way, the Truth, and the Life. Of course, we do not know where the "information superhighway" will lead us or what forms it may take or permit; nonetheless we should resolve that it be our servant and not our master.

Some years ago when I served on the ill-fated national television task force as well as the organizing board of United Methodist Communications, I was privileged to work very closely with that brilliant man who was the guiding genius of The United Methodist Reporter, the late Spurgeon Dunnam. One of our colleagues, an able man and a professor of telecommunications at Purdue, used to call us "P.O.Bs." "Print Oriented Bums," only the "B" word he used was less polite than "bums." But I would cheerfully admit that orientation, and it perhaps influenced my choice of subject for this necessarily cursory paper.

For eighty-one years (1850-1931) the St. Louis Christian Advocate was the official publication of The Methodist Episcopal Church, South, in the state of Missouri. In an editorial in the July 16, 1930 issue of that church paper, the editor acknowledged the congratulatory editorial of the St. Louis Times, one of the then four daily papers in the city of St. Louis, marking the 80th anniversary of the venerable church paper.

Unfortunately even the blessing of a secular newspaper would not be enough to assure the continued publication of the Advocate, and fifteen months later the weekly paper suspended publication, never to resume. However for three generations The St.

Louis Christian Advocate had served not only Southern Methodists of Missouri but also exercised an influence beyond the borders of the state.

But this is to get ahead of the story. American Methodism moved very quickly into book publication once the new nation was established. The Methodist Publishing House (now United Methodist) claims the date of 1789 for its beginning. The first publishing agent (originally called "book steward") was John Dickens, who like many subsequent Methodist pastors, did double duty as the pastor of St. George's Church in Philadelphia. The successful venture into magazine publishing did not come for nearly forty years although there were several failed attempts prior to that time. The Methodist Magazine, later called the Methodist Quarterly Review, had a long and distinguished career. There were others, including a youth and children's magazine. In 1826 when Nathan Bangs was book steward, there appeared The Christian Advocate, which was to spawn various regional editions such as the United Methodist Reporter has today in conference and area editions. At its height, the Advocate, published in New York, had 25,000 subscribers, the largest circulation at that time of any periodical in the country.

The fact remains, however, that The St. Louis Christian Advocate came into being because of the division in The Methodist Church prior to the War Between the States. It had been apparent since 1820 that the denomination was in peril over the issue of slavery but concomitant issues had to do with questions of authority in the church. Countless United Methodists have agonized over whether separation could have been avoided, but the second-guessing of modern years is only that. Of course, there had been a smaller schism in the church in 1830 with the formation of the Methodist Protestant Church. But that had nothing of the tragic consequences when the Methodist Church became two instead of one. Although the famous statement attributed to Abraham Lincoln that the nation could not survive if the church were divided is without basis, there may be some truth in the statement.

At any event, you are well aware of the crucial events: the General Conference of 1844; the plan of separation; the Louisville Convention of the next year; and the first General Conference of the new Southern Church at Petersburg, Virginia in 1846. From that came the division of property, the centering of Southern Methodist publishing in Nashville and the creation of Advocates in that city, later in Charlotte, Richmond, and

St. Louis. At first the General Conference of the new church gave some support to the papers but later left them to find their own sources of funding.

In 1850 the first edition of The St. Louis Christian Advocate appeared, building on the subscription list of the former New York paper and others as were secured by ministers as primary agents for the new publications.

At this point, let me interpose some general observations about the Southern church and the paper emanating from St. Louis. Given the vastly different character of the denomination today – the united church with the critical decisions of Methodist reunion in 1939, the merger with the Evangelical United Brethren in 1968, our halting and sometimes not whole-hearted attempts at inclusiveness and open itinerancy of ethnic and female clergy – why pick what might seem to some to be a narrow subject? One answer, of course, lies in your attitude toward history in general. Another answer is simply the recognition of the influence of this publication for nearly one half of the existence of Southern Methodism in Missouri.

It is easy to criticize both the church and the paper of those eighty-one years. It is easy to use catch words such as "patriarchal," "paternalistic," and prejudiced. One shrinks because in a syndicated humor column used one decade there often were ethnic jokes; and there was no letter in protest. Nonetheless this author refuses to flagellate an earlier generation: the beam in our own eyes is too large. You can draw your own conclusions: my task is simply to give you an overview and (I hope) something of the flavor of that earlier day which is one part of our heritage as United Methodists.

*SOURCES*

Copies of most of the issues of The St. Louis Christian Advocate are found on microfilm in the Methodistica collection at Central Methodist University, the Missouri Historical Society in Columbia, and the St. Louis Public Library. In addition there are some actual issues in reserved shelves. I am certain there are copies in other locations as well. I make no pretence to having read the more than 68,000 pages of printed material, but I do want to lift up certain highlights and human interest panels from this panorama of the past.

*FORMAT*

With a few exceptions, The Advocate was a magazine size, 16-page weekly. For the most part, issues of the 19th century had few photographs. For several years the

publication was tabloid size, but that evidently did not meet with favor; and the practice soon changed. It was a sign of the times when at the end of the 19th century photographs of women began to appear; but more upon the work of women later.

*CONTENT*

Although the names and titles varied, the content of the publication was fixed somewhat in this fashion:

- Editorials
- General articles
- News of the nation
- District and conference news, including the dates of quarterly conferences and...
- appointments as well as personals and sometimes flowery obituaries
- Departmental materials—the adult Sunday School lesson
- Epworth League programs, the Women's Missionary Society, men's work,
- "For Little Ones"
- And, of course, the advertisements, short consideration by themselves.

If, as some say, history is the elongated shadow of one person, the early history of The Advocate was determined by the editorship of David Rice McAnally, who for more than thirty years guided the publication and policies of the paper.

In strikingly individual ways, the editors of The Advocate were a colorful group, versed in the classics as well as Christian knowledge, loyal to their church and yet at home in the world, and surprisingly ecumenical for their time. No one could have made a more decisive impact than McAnally.

The first editor was an East Tennessean by birth, who early in his ministry seemed destined for life as an educator. For eight years (1843-1851) he served as president of the East Tennessee Female Institute, form thence coming to the helm of The St. Louis Christian Advocate. The early management of the Advocate was in the hands of a committee of ministers, including William Patton, Jacob Lanius (he of the famous journal, the subject of an historical paper some years ago), John Mitchell, Joseph Boyle, and Francis A. Morris. Dr. B.T. Kavanaugh, a scholarly physician, served temporarily as editor until the arrival of McAnally.

In the years before the War, McAnally gave signal leadership to the establishment of Central College, being chairman of the convention founding that institution so important to Missouri Methodism. He also was instrumental in raising sizable sums of money for the college.

The new editor very quickly put his mark upon the paper. I found several issues in August and September of 1852 full of penetrating insights into church life and the life of the Christian. For example, the issue of August 26th carried a lead article on the character, qualifications and work of the Christian ministry. Were you to make those pages inclusive, it would be good reading for Boards and Committees of Ordained Ministry as well as local church officials. Although the article was unsigned, it must have had McAnally as author or at least his unwritten imprimatur.

Because the magazine was for the whole church, there was a feature on choir singing with instructions for developing the chest and lungs. I do not know the history of singing schools in Methodism, but I am certain that this article was read avidly by pastors and people alike. McAnally included news from around the church: sickness in California, just three years into the gold rush; a piece on membership education which sounded surprisingly modern; and there was even news from the Congress of the United States. We must remember that The Advocate was the only paper many people received. And, oh yes, there were the first of the advertisements which were a source of continuing criticism for a church paper promoting patent medicines. The one ad I remember most extolled the virtues of Cherry Pectoral, good for coughs and colds.

Succeeding issues of the paper were also fascinating. Christian work in China was described, perhaps a forerunner of the later affinity which Missouri Methodism had for the China Mission. Lest you think that our spiritual forefathers (alas, I use that word advisedly) were uneducated country bumpkins, you could read an article on certain Hebrew words found in the Bible. There was an appeal for missionaries to California where the new frontier needed the softening of the Christian gospel. There was advice on friendship, counsel to take care not to despise each other's gifts, a lesson we have been slow to learn. There was poetry in abundance, a column on "The Mother and the Family," still another entitled "For Boys." And would you believe that there were horticultural advice and tips on agriculture?

Although McAnally had taken the lead for Central College, he warned that "we should not build up many colleges but make the few we do have what they should be." Some of you may remember that the late A. Sterling Ward made a thorough study of the many institutions Missouri Methodists had established through the years, under-supported, then lost.

This issue of the paper also had some pointed remarks about "a smoking disciple," always a bone of contention among Southern Methodists. There was an anti-slavery article although I am not clear the anonymous piece was written by the editor. A regular feature of the weekly would be reports from the pastoral charges. The Reverend Joseph Bone, PC (Pastor in Charge) of the Warren County Circuit, was to write: "Permit me through our most excellent Advocate to say that the Lord is with us on this circuit." Perhaps this was more than just pious preacher talk. It had been scarcely more than ten years before that Enoch Mather Marvin had been powerfully converted there in a Methodist revival.

In a few weeks The Advocate carried the list of appointments for the next conference year. McAnally was assigned to Centenary Church as well as continuing as editor. Perhaps it was only coincidence, but several weeks later there was an article entitled "Who Is Our New Preacher?" Said McAnally, you should prepare to receive him well, pray for him, encourage him by your sympathies and cooperation, and speak approvingly of him.

At last there was a feminine voice in the same issue. An unsigned article entitled "A Lady on Money Matters" appeared. The authoress lamented the fact that "Lordly males" did not believe their wives could handle business. "Listen to me!" she wrote, "Do you remember when you were sick." She recounted how she had tended to him during the days of illness as well as looking after the customers, and no money had been lost.

Another writer lamented the fading of the class meeting. He wrote somewhat sadly, "I stopped attending class meetings; my heart grew cold. I gave up private prayer; now I have no religion."

Several other features in the 1852 issues intrigued me. There was a regular business section in which St. Louis wholesale prices were quoted. Then there was a somewhat learned article by Bishop Roberts on the Wycliffe Bible.

McAnally was frankly pro-Southern, and in his writings both before and during the early stages of the Civil War he defended but did not praise slavery. His thesis was that the Union was broken; therefore he did not have to accede to the Northern position. As a critical border state both as the gateway to the West and South and with strategic sides to the Mississippi and Missouri Rivers and also in a position to bottle the Ohio, the state was critical to the Federal cause.

Dr. Frank C. Tucker's book, *The Methodist Church in Missouri, 1798-1939,* describes vividly the bloodshed and brutality of the war in Missouri, as also does W. M. Leftwich's book *Martyrdom in Missouri* (published in 1870). Some eighteen Methodist Episcopal Church South ministers were imprisoned, and several were murdered. Among those placed under military arrest was David R. McAnally, because the Provost Marshal considered his editorials "disloyal and incendiary." The editor spent time in the Myrtle Street Military Prison. I have read his editorials carefully, and from the vantage point of the 20th century they appear partisan but not traitorous.

In some respects, the tone of the Advocate during the war was really quite mild. To be sure, there were numerous articles on the Southern states, their industry and culture; but in some issues it was hardly apparent that a great civil struggle was going on. The theme of many weeks was highly and individualistically evangelistic. I am certain there are numerous parallels in the history of the church. In 387 C.E. the citizens of Constantinople were facing imperial wrath, destruction of their property and loss of life because they had destroyed the statues of the tyrannical emperor Theodosius and his deceased wife. The golden-tongued orator, John of Antioch, later to be nicknamed "Chrysostom," preached a sermon of encouragement to the people, urging them not to fear death, since their kingdom, like that of their Savior, was not of this world.

Although The Advocate was sold to the Rev. P.M. Pinckard, McAnally continued an informal association with the paper. In 1869 the paper was sold to the Southwest Book and Publishing Company. The lease of the company was given to L.D. Dameron, who re-founded it as the South Western Methodist, edited temporarily by the Rev. J.E. Godbey, who was a study and a story in himself. For three years The Advocate was edited by the Rev. T.M. Finney.

Nonetheless there was strong feeling among the conference leaders that the paper ought to be more accountable to the church structure. At the St. Louis Annual

Conference held in late September 1868, a Committee on Publications reported, "Your Committee deems it of vital importance that The St. Louis Christian Advocate should be the property of and under the control of the Church."

In good Methodist fashion, they appointed a special committee to meet with a like group from the Missouri Conference. This committee reported four days later (if you think conference is long now, well...). The main points of the report were:

1. The church would support and maintain a Book and Publishing House in the city of St. Louis.
2. A joint stock company would be established to purchase the paper and printing and publishing business (to be capitalized as $50,000);
3. The Bishop would appoint an "efficient agent" to raise that amount; and
4. Preachers of both conferences would put forth their utmost energies to extend the circulation.

Thus in 1869 the South Western Book and Publishing Company was established at 510-12 Washington Avenue.

Those responsible for the new paper and business did not lack in confidence. In reporting for the Committee, Trusten Polk, a member of Centenary Church, St. Louis, and to be governor or Senator from the state, said that this was to further "...the great work of the M.E. Church, South, in the state of Missouri, and the West and Southwest."

Nonetheless the committee brought bad news as well as good. "It is a matter of regret that the price of the St. Louis Christian Advocate be advanced to three dollars per annum." Further it was announced that every preacher would receive a copy gratis that they would "freely and faithfully act as agents on its behalf." It was also suggested that larger pages and larger type be employed. Thus it was that the paper became tabloid size for a while.

In 1879 the St. Louis Conference met in Boonville with Bishop H.N. McTyeire presiding. Interestingly enough, the sessions were held in the courthouse there, and no one raised the question of separation of church and state. The committee on publishing affairs reported that if and when the level of 20,000 subscribers was reached, the price could be dropped to $1.25 a year. Alas, that was never achieved. The committee rejoiced that the weekly was "peculiarly our paper, and whether for size or execution, is second to none that we know."

One sad note which did not appear in the paper concerned the loss of Black members to the church, many of whom gravitated to the African Methodist Episcopal Church. The conferences did encourage this movement, perhaps partly from prejudice and partly from the recognition that the new freedom might be best served by such movement. Nonetheless for many years the minutes of the conferences carried a report on "The Religious Interests of Colored People."

In spite of the talented editorial guidance of McAnally, there was always tension between the church and the Advocate. Part of this tension came from the antipathy between rural churches being established after the war and the growing urban congregations. Probably this accounts for a loss of 750 subscribers in one year's time. In 1874 when the conference met in Caledonia, Jerome C. Berryman, who had given sterling service in the Indian Mission, warned the St. Louis Conference:

> "We appreciate the importance of having a church paper published in St. Louis and so long as The Advocate is held in full sympathy with the church, and conducted in such a way as to promote its welfare, it will still receive the patronage of our people and the firm support of the preachers."

In 1870 the Committees of Christian Literature of the Conferences had urged that there be five pieces of such literature in each home. They were: The Bible, the hymn book, the Discipline, The Advocate and a copy of Mr. Wesley's sermons. Such were adjudged to be "the whole armor of God" for the Southern Methodist as he or she faced the spiritual forces of wickedness in the changing world after the Civil War.

The truce between the church and The Advocate was short-lived, however. There was a protest signed by 36 shareholders of the paper that "the management of The Advocate threatened the subversion of the objects contemplated in the formation of the company." Again, in good Methodist fashion, it was urged that a committee reconcile and have a harmonious adjustment of differences. In spite of all efforts, in the years to come the conflict or distrust remained between the church and the paper.

The post-war world was rushing upon the church as well as the nation. In one sense it was fortunate that the tasks and mandates of the Gospel impelled Methodists – North, South, and Protestant – to the new tasks rather than preserving the old rancors and hates although these were slow to disappear in many cases and places. Moreover,

bishops and other leaders of the church proved their skill and energy, as the later hymn suggests, "to serve the present age."

Dr. Tucker suggests a dozen ways in which the church came to grapple with the new half-century between the Civil War and World War I. They were: (1) "fraternity" between the separated churches; (2) the emergence of lay leadership; (3) church extension and the growth of missions; (4) the organization of the Women's Missionary societies and the struggle for the rights of women; (5) the founding of new schools and colleges, alas, many of them short lived but others of size and significance exist even today; (6) the movement into fields of social action and the creation of benevolent institutions; (7) the growth of the Sunday School and the rise of modern Christian education; (8) specific attention to youth work and the formation of the Epworth Leagues; (9) the rise of summer assemblies and institutes as educational and evangelistic endeavors; (10) the era of evangelism; (11) the church confronting social and political institutions; and (12) learning to swim in the new theological currents.

In all of these we find The St. Louis Christian Advocate being not only reporter of the church and home and throughout the connection but also living up to its name of "advocate" and being a real proponent for healthy change and growth. Moreover the paper served as a forum for the exchange of ideas and the testing of suggestions and plans.

Various plans of union and reunion were in the air even though the climate was not always propitious for the maturing of the ideas. The Advocate reported the fraternal address given by the Rev. Francis Morris of the Southern Church to The St. Louis Conference of the M.E. Church in 1878: "I devoutly pray...among American Methodists that there shall be not only fraternity but, unity – one Church, one General Conference, one Discipline, one hymn book..." It would be 58 years before this would be realized. Perhaps like Moses and the children of Israel, God needed to raise up a new generation.

One of the more prolific writers for The Advocate in those post-war years was Enoch Mather Marvin. A brief but adequate modern treatment of his life is found in Bishop Holt's book, *The Missouri Bishops.* An earlier account of Marvin's life was written by Editor McAnally after his retirement from that post. It was entitled *Life and Labors of Rev. E.M. Marvin* and was published by The Advocate Co. in 1888. Some flavor of the noted preacher-Bishop's life was found in the play written by a Central Methodist

College professor [Donald Eidson] some years ago, funded in part by your Commission on Archives and History and performed before the Annual Conferences, entitled "Some Trust in Chariots." Marvin's life did lend itself to literary romance; indeed his pastorate at Centenary, Civil War service under Sterling Price, election to the episcopacy and subsequent service in Missouri and on the mission field is the stuff for an historical novel. The same strong stuff of his preaching and ministerial character suffused his writings in The Advocate.

The changing of the guard brought the Rev. William Beverly Palmore to the editorial office. A native of Tennessee but brought to Malta Bend at an early age, he served in the Confederate Army under Sterling Price. After the war, he attended Vanderbilt University. While he was minister at Walnut Street Church in Kansas City, he was elected to the editorship. He was also a man of many interests and activities in addition to the paper. Because he was possessed of some financial means in addition to being a life-long bachelor, he was able to edit the weekly at a small cost. Then as now publishing committees as well as Staff-Parish Committees are looking for bargains. But these resources allowed Palmore not only to travel but also to interpret the mission work of the church. It was fitting that schools he helped establish bore his name: Palmore Institute in Kobe, Japan; and Collegio Palmore, Chihuahua, Mexico.

We shall look briefly at some of the features of The Advocate during the tenure of Palmore. Critics have spoken of his style as being "rough but vigorous," and that judgment is borne out in reading issues of the paper during those years. Although Palmore was a moderate compared to, say, McAnally, he never failed to criticize the liquor traffic and was uninitiated by his opposition. He was also strongly anti-tobacco, particularly on its use by clergy.

While he was editor of the paper, Palmore also served as Financial Agent for Central College for Women [in Lexington.] Being a P.K. (although the male variety), I found it intriguing that he raised an endowment of $10,000 for daughters of ministers and "other worthy girls."

Palmore had at one time bought the paper during its recurring financial crises. When he died, he willed it to the church plus leaving a sum of money for its operation. Probably it was this beneficence which saved The Advocate from an untimely demise.

One of the most interesting stories concerning this well-traveled man was his claim that he was led by the Spirit. He was scheduled to return to the states from France in mid-April, taking the boat train from Le Havre to Portsmouth; however he fell on the station platform, fracturing a wrist and thus delaying his departure. A few days later on April 15th, the ocean liner suffered the greatest maritime disaster in history. It was the S.S. Titanic. For the rest of his life, Palmore regarded this as the prevenient care of God. The historian or the biographer should not theologize overmuch, but wouldn't that make interesting "table talk" with that fascinating man of another generation.

The short biography of W. B. Palmore in *The Encyclopedia of Methodism* characterized his editorial style as "rough but vigorous." His views were moderate except for two subjects. He was, in the words of one historian, a "steady and uninitiated foe of the liquor traffic;" and, if you think the anti-smoking rhetoric of today sometimes gets shrill, it is instructive to read Palmore's barbed anti-tobacco editorials. In later years when the future of the paper was much in doubt, one friend quoted Palmore's cheer for The Advocate: "Long may it wave, and never waver."

Ministers of the Southern Church were always ambivalent in their feelings about the use of tobacco. Some years ago Mrs. Frienda Bailey of Dexter sent me a picture postcard taken in the early days of Arcadia Assembly. It was a photograph of three ministerial couples, the wives seated and the husbands standing behind. Alas, two of the husbands "sported" cigars held aloft in the traditional pose of that "enlightened" age. On the other hand, as a youngster, I remember Morse H. Markly, a minister of the old school who never left you in doubt as to his anti-tobacco sentiments. It was interesting to read in The Advocate of June 6, 1917, his article which bore the following title, "Big Brother Preacher's Cigar and little Brother Preacher's Cigarette." He wrote: "Boys smoke because Bro. Preacher and Bro. Business Man smokes (sic)...A boy who was asked why he smoked (replied), 'Because I want to smell like a man."

But back to Palmore. It was during the years of his editorship that the tie of Missouri Southern Methodism and the China Mission was intensified; however the Southern Church in Missouri had a long-standing interest in the Far East. Only two years after the division of the Methodist Church, China missionaries were in the field. Shortly after the War Between the States, Bishop Marvin had done much to rekindle

the church's interest in the Orient. In 1874, Rev. Alvin Parker of St. Joseph became a missionary to China. For many years he was supported by the Sunday schools of the old Missouri Conference. By the way, his lordly salary was $750 per annum. But there is no way of measuring how much the travels and the personal support of W.B. Palmore meant to the mission cause. The Advocate abounded in articles on the mission work.

The endeavor was ably supported, beginning in the last quarter of the 19th century, by the Women's Missionary Society which (although it was not then known) became a Trojan horse in the bastions of patriarchy. The honor of having the first Woman's Missionary Society goes to Francis Street Church (then 4th St.) in the city of St. Joseph. This group was organized in 1877 by Bishop Eugene Russell Hendrix, whom Ivan Lee Holt was to dub "Servant of the Kingdom."

Certainly the mission was not lacking in Episcopal support. In 1876-1877 Bishops Marvin and Hendrix had made a missionary tour of the world. The Advocate was to carry numerous items about the latter bishop as he preached the missionary imperative through-out the state.

One of the more fascinating sections of the paper included the page or pages devoted to the Missionary Society. There one would find news of the societies plus suggestions for programs and work. It was the latter which particularly drew my attention. One issue was devoted to meetings which created more interest. Some of the suggestions are still worthy of emulation. The women knew how advertise. Posters should be about the church, and the author reminded readers that it was such a poster which led the famed Robert Moffatt to give his life to the mission field. Special attention should be given to the place of meeting. It should be comfortable for all. The meeting place should be bright with flowers. Maps, mottos, pictures, posters, charts, pennants, and other things that would give a strong appeal for missions should be displayed.

As many members as possible should take part. A debate was voiced about the timing of the devotional "exercises." It was said that some who needed this part failed to be present at the first.

Another favorite program was a 'query meeting.' Posters with large question marks raising certain issues or inculcating information should be in prominent places. Another program was the serving of what was called "Hangchow Salad". Simulated lettuce leaves of green paper where placed in bowls, each leaf containing a mission fact.

Our foremothers believed in a strong spiritual diet; and, even though they lived in the Midwest they knew much about far away places with strange sounding names.

The Advocate contributed to that knowledge. I found it particularly interesting that only three churches of the China Mission Conference were large enough to entertain sessions of the Annual Conference – Soochow, Hangchow, and Shanghai. One of my prize possessions is a bit of stained glass, a part of the old church windows of St. John's Church in Shanghai, which was built by St. John's Church of St. Louis, and came into my possession through the courtesy of Dr. John W. Heyward, Jr.

The pages of The Advocate from 1911 tell us how Dr. James W. Lee, pastor of St. John's, brought the last payment of $2,500 for the Shanghai church to the Annual Conference to fulfill that congregation's pledge for the mission church. Incidentally this was one of eight churches, two foreign and six domestic, which that historic congregation helped establish.

Dr. James Wilderman Lee (1849-1919) was not only a missionary-minded pastor, but he brought to St. Louis Southern Methodism a vast array of talents and interests. A native of Georgia, he had been educated at Emory College and served in the Methodist Episcopal Church, South of that state. Now the pastorate of St. John's Church was often a swing point between Louisville and Atlanta, and it was in just such a swap-around that James W. Lee was brought to the historic St. Louis Church in 1893. What is most remarkable about Dr. Lee is that he served that congregation three times. As you may recall, the Southern Church enforced the itinerancy by setting a four-year limit on pastorates. Nonetheless, there were ways around that church law for the popular pastor. Dr. Lee served St. John's first from 1893-1897, then he was Presiding Elder of the St. Louis District for four years, and in 1901 came back to St. John's, leading the congregation from east of Grand to the present west end location where he served until 1905. But in 1911 he came back to "Holy Corners" to lead those Methodists once again. He climaxed his ministry by being the Chaplain at the newly built Barnes Hospital from 1916 to 1919, the year of his death.

James W. Lee was one of an erudite company found in Missouri Southern Methodism. His by-line was found a number of times on the pages of The Advocate. Those of us who have history in eastern Missouri Methodism are accustomed to thinking of Ivan Lee Holt, likewise the pastor of St. John's for twenty years, as being the

Great Ecumenist. Nonetheless he was preceded by James W. Lee, who was often a spokesman for and writer about inter-church relations and Methodist reunion.

A well-traveled man. Lee was the author of four books. Two dealt with his journeys to the Holy Land; *Journeys to Palestine* and *Footprints of Jesus.* In those years when the conflict was raging between religion and the new discoveries, Lee wrote a book entitled *The Religion of Science.* He was also the author of a book on Robert Burns. Since a number of affluent St. John's members were very active in the Burns Club, I have speculated that this might have sparked Lee's interest. Although the term is over-worked, James W. Lee was in every sense a "renaissance man."

Coming into office shortly before the outbreak of World War I, Dr. C.C. Woods succeeded Palmore as editor. Of Virginian descent and born on a July 4th, his father named him "Charles Carroll" after that leading Virginian who did so much for religious liberty. As you remember your colonial history, the first Carroll was Roman Catholic. But the Woods family came to Missouri when the future preacher and editor was a young man. He was educated in Trinity College, North Carolina (later Duke University), and still later at our Central College. As a young man, he entered the Methodist ministry and all of his public life was characterized by oratorical ability and facile composition.

Perhaps it was fortunate that this elderly man was editor of the paper during the war years. Although he was strongly supportive of the country's efforts in the Great War, his writings lacked the chauvinism and jingoism found in some other publications. "Our country is at war," he wrote in 1917. "We have scarcely realized that as yet....Our country calls and we bravely answer." The pages carried a touching poem, "Our Nation's Dead." But Dr. Woods never let the readers forget that there was a world beyond the world war, and that the church must be ready for peace as well as war.

Nonetheless the pages did carry a two-part article by Lloyd George, British Prime Minister during the closing years of World War I, entitled, "When Will the War End?" Three months later, the conflict did cease. In local churches, there were often "war committees" as a part of the Women's Missionary Society. These groups generally channeled their efforts through the Red Cross, and they also served as prayer groups.

I found it fascinating that much of the contents of the weekly had to do with church business as usual, with mundane matters as well as the military. When the

country entered the war, the same column which told of the mobilizing of the National Guard also gave the wholesale prices of potatoes on the St. Louis market.

The masthead of The Advocate was a reminder of the main business of the paper, not a drumbeat for the war. It carried the slogan which has been employed by local churches as well as judicatory publications: "Christ for the World and the World for Christ." Popular columns were "News of the Week – in the U.S." and "In the World." The initial issue of 1917 carried the obituary of Samuel M. Kennard, a great hearted layman from St. John's Church and a power in lay activities of the St. Louis Conference. His obituary was written and his service conducted by Bishop Eugene R. Hendrix.

Dr. James W. Lee, who had served three, four-year terms as the minister at St. John's, was now the chaplain at Barnes Hospital, a position which had served somewhat as a revolving post between pastoral appointments as has the Conference Council Director in some areas. Dr. Lee saw the publication of his sermon, "The Christ Within Us, and the Christ Without Us." (It would bear re-working just like some of Wesley's.)

Never a year passed since the division of the church without some news of or pleas for the reunion of the denomination. This issue carried a poem by U.C. Foote entitled "The Reconciliation." It is not great poetry, but it does show that there were earnest souls who longed for the healing of the Church. The opening lines were:

Tis the soul of John Wesley in vision I see,
And a horse and its rider – good Francis Asbury.
And the first cries aloud, "my children are one"
While the Knight of the Trail keeps his face to the Sun.

In addition to news, the magazine was designed to serve the whole family, indeed the entire church. It was a bit like a small town weekly, and it was fun as well as a bit of melancholy exercise to read some of the grand old names. Only recently that lovely, talented woman, Mrs. Lorraine Duggins, had died. In this 1917 issue, we read about her father, the Rev. O.H. Duggins. As it was said, he was "in great favor with his people and could exercise his 'practical gifts." The Rev. L.M. Starkey (our Curg's father) was in an early pastorate at Bethel and Basin Knob. Two revivals had strengthened the churches.

National prohibition legislation was much in the news in those days, and the 18th Amendment was not far off. The departments of the paper included one called "The

Home Circle." Others were "Our Little Folks," the Epworth League and the Woman's Missionary Society. A Spiritual Life Department discussed "The Witness of the Spirit," good Methodist doctrine scarcely heard in preaching.

The Publishing House advertised "Beautiful Gift Books," among them the following: two books of poetry, interestingly enough edited by the Advocate editor, C.C. Woods; novels by Gene Stratton Porter; a book by Margaret Sangster; books by Ralph Connor (the pseudonym for the Canadian Presbyterian clergyman-novelist, with such titles as *Black Rock*, *The Sky Pilot*, and *Glengarry School Days*).

The paper did not serve the city of St. Louis alone. One interesting article had to do with Wesley House in St. Joseph, perhaps their version of our more familiar Kingdom House. There was a nursery and kindergarten. Girls had an organization called "Round Table," and there was an early Boy Scout troop. Wesley boasted a supply store; a sewing school; night school; mother's club; kitchen, garden, music and crochet classes.

Remember again, this was the Southern branch of the church. St. Louis District churches included many familiar names: Shaw Avenue, Arlington Heights, Carondelet (later renamed), Grand Avenue, Christy, Vinita Park, Immanuel, Kirkwood, Bellefontaine, Mt. Auburn, Cabanne, Scruggs-First, Ferguson, St. John's St. Paul, Wagner Place, and University.

A week later, both local and war news intensified. The account of the dedication of the Prairie Home church was carried with laudatory comment: "a worthy monument to the good taste and consecrated liberality of the citizens, and the enterprise of the pastor." Another article told of the new Methodist Church at Richmond, the dedicatory sermon preached by a former pastor, William Fletcher McMurry, now the Secretary of the Board of Church Extension, in a few years to be Bishop of Missouri and also President of Central College. An editorial described "The War Cloud" hanging over the nation. Still another article described the conditions in "Stricken Armenia." (Years later our mother would make us eat all of our food by saying, "Remember the starving Armenians." It was never explained how our eating the food would help far-away people.)

Several months later when our nation was at war, there were appeals for chaplains. An editorial was entitled "The End Is Not Doubtful." Dr. Woods wrote: "For

we fight, not for conquest, not to enslave, but to liberate. We fight for God and humanity, and we cannot fail to win, though victory may be long delayed." Another article was entitled "The Bible on the Battlefield," relating how 15 million copies had been distributed. Somewhere I have the Gideon New Testament and Psalms which was carried by my father: and until I left it at home for safe-keeping, I myself had it when in uniform twenty-five years later.

In 1918, the elderly Charles Carroll Woods surrendered the editorship to Dr. Alfred Franklin Smith. A native of Charleston, Dr. Smith was, in the strange ways of Mississippi County planter society, called by my mother-in-law's family "Cousin Alfred," although no one could figure out the relationship. Later to be a distinguished churchman, Smith was educated at Central College and Vanderbilt. His pastorates included Moberly, Centenary, and Galloway Memorial in Jackson, Mississippi. He was the President of Central College for Women and chaplain at Barnes Hospital. In addition to being editor of The St. Louis Christian Advocate, he later was editor of the Nashville Christian Advocate. His final responsibility with the church was as Book Editor and Publishing Agent. He was editor of the St. Louis paper from 1918-1921. He brought a polished style and high literary quality to the Advocate.

It was during the time of the first World War and the generation following that there began to emerge those personalities which were Southern Methodist "household names" through the mid-century and thereafter. Premier among them would have been that of Ivan Lee Holt. An Arkansas native, he brought sterling credentials to the work of ministry –the establishment of University Church, a four-year pastorate at Cape Girardeau Centenary, a short tenure teaching at Southern Methodist University, thence in 1918 to a twenty-year pastorate at St. John's in St. Louis, culminating in the election to the episcopacy at the last General Conference of the Southern Church. Dr. (later Bishop) Holt was a past master in public relations and the use of columns in the Advocate. There would be reflections, say, on his work at Centenary; student ministry, the importance of students placing their membership at the campus church (perhaps an eye to statistics), his work as platform speaker at various youth assemblies—Pertle Springs for example. Incidentally, it was always gratifying to read that youth speakers did not talk down to their audiences, neither did they "talk over their heads." But those

of us who grew up under Bishop Holt and admired him both near and far can be pleased to discover how much he was in demand as a youth speaker.

There were other names with which to conjure: Charles Wesley Webdell, Frank C. Tucker (to whom we would later be indebted for that singular history on Missouri Methodism)—Robert C. Holliday and others. Missouri Southern Methodism was blessed that the office of the denomination's Board of Finance was in the city of St. Louis. Luther Todd was the General Secretary and he waged a mighty war on behalf of superannuates. It was he who coined the phrase, "The Forgotten Man." It was to be another generation before pensions approached respectability, let alone adequacy. The church could not talk of social justice for others until it was established for its clergy.

Sadly, it was not until the end of World War I that women began to make the news as well as the news columns. Along with the men mentioned earlier, Mrs. Belle Bennett was a household word; and I suppose that the connection had more Belle Bennett circles than any other except Scriptural names. In 1922 there were the first women delegates to the General Conference, among them Mrs. F.F. Stephens of Missouri Methodist Church. Other women like Mrs. Ethel Kitchell of Scruggs Church and Mrs. H.F. Clinger of Centenary were forces with which to reckon.

Twenty years earlier, however, the Advocate had given much space to the famous Frances E. Willard. The famed temperance worker, who would not be denied, not only spoke in local churches but even addressed the Missouri Legislature and the governor, people hardly known for their white ribbons. If you read between the lines of the March 1898 issues of the weekly, you will conclude that some leading ministers did not want to be seen in Mrs. Willard's company. A young minister was deputed to be her escort. When he introduced her to one St. Louis assemblage, he was instructed by that formidable woman to read "The Saloon-Keeper's Psalm" (incidentally, it is the 10th Psalm.) The young minister, who was never identified, became an ardent temperance worker it was reported.

Although The Advocate had almost always faced financial problems due to a lack of subscribers and the failure of the conference to support it, those problems intensified in the 1920s. Increasingly there were appeals for new readers and for the support of the churches. It must have been discouraging for the editors who, in some respects, were salespersons for the paper. After Dr. Alfred Franklin Smith departed for Nashville, the

editor was George B. Winton, a member of a well-known Southwest Missouri family. A correspondent to the paper referred to him as a "polished scholar," perhaps a testimonial to the time when "scholar and gentleman" were titles to be desired. Nonetheless the Roaring Twenties did not seem a good time for religious literature. Increasingly there were testimonials from leading church officials endorsing The Advocate. Bishop McMurry, for example, would promote the church paper "to relieve people from the power of pernicious literature." One of the later issues (Nov. 5, 1930) exhorted ministers to "preach on Christian literature." From the beginnings of the paper, ministers had been assumed to be agents for the publication. Alas, there was ample evidence that "quotas" did not work to boost subscriptions. On the other hand, there were certain ministers who always had singular success; and, although time did not allow this further research; I have the suspicion that they were the clergy and churches which paid their askings. Even as the Great Depression was beginning to take its toll, the editor opined, "The greatest revival that could come to our people would be to get them to read their church paper, know the program of the church, and what God is doing to establish His Kingdom." (July 2, 1930)

Looking through the perspective of a later day, it saddens one to find that there was not more concern for African-American Methodists; indeed they were both lost to and encouraged to leave the Southern church. For years the annual conferences carried a conference committee entitled "On The Religious Interests of Colored People." Too often through the pages of the paper was the too easy assumption that they (the Southern church) understood the Black populace and its needs better than, say, the Northern connection. Once in a while there were glimmers of light. In 1917 (June 6) an article on Paine College at Augusta, Georgia paid tribute to that school in spite of its somewhat supercilious title, "A Fine College for Negroes." The writer praised the college in "an appeal for funds," stating that it would be a sad reflection on the white Southern church ...to abandon that great work which was born of such Christian Saints as William Capers, Atticus G. Haygood, Morgan Calloway, George William Walker, Moses U. Payne, and many others."

The 1920s found The Advocate reflecting rather than speaking to the general euphoria of that decade. Charles O. Ransford, whose pastorates had included Valley Park and a later tour of the Fayette District, became the editor. The committee on

publication of the paper also included Dr. Webdell, the chaplain at Barnes, and Martin D. Lawson of Liberty, the latter a talented young attorney who was to help frame the Judicial Council of both the Southern Church and the United Church, as well as serving on those bodies. Dr. Ransford was a skilled journalist who managed to balance news and concerns of both the local churches and the larger church. The price of The Advocate which was raised during the World War remained at $3.00 per annum.

The issues of 1927 held particular interest for me. The Bishop was William Fletcher McMurry, who also doubled as president of Central College. McMurry was a native Missourian, former pastor at Richmond and he had been the denomination's executive secretary for Church Extension. Any who have ever seen his portrait know what an imposing looking man he was, and there was no doubt that he was "in charge." Nonetheless, my earliest memories of him were of that portly man, watch chain dangling from his ample middle, getting down on hands and knees to play with a youngster. Incidentally the Missouri bishop summoned presiding elders of the three conferences to meet together several times a year at Fayette or Columbia.

These were the years of the large youth institutes. One might have been on the campus at Central. A news article (July 6) announces that Dr. Holt would speak to the youth. In the fulsome language of that day, it was said: "All who know this good and brotherly man know he has a message for every occasion." The Epworth League Institute was to be held at Arcadia for young people of the St. Louis Conference. The speaker was to be "the Rev. Galen Fain, a gifted young man of Memphis, Tennessee."

Other news of note from that year included a revived interest in the Sunday School. Marvin T. Haw and Robert L. Duckworth (later to be associated with the Children's Home) were the Chairman and the Conference Secretary of Education. 1927 was also the year of a flood. The Advocate carried a letter of thanks form W. H. Hansford acknowledging help the church had given to his stricken community. A young minister named Carney Feeler lost his life saving a drowning camper at Lake Killarney while at Arcadia.

There was a down side to the publication, a further reflection of the times. A syndicated column of humor was carried; unfortunately many of them were ethnic jokes. Perhaps the paper was trying to be all things to all people, but it was one of the few blemishes I discovered in this study.

There was an appeal for mid-year collections to meet the askings. A drive was launched to secure 4,550 new subscribers to the weekly. The departments of the Advocate offered strong spiritual diet. One study was "The Psalmist's Conception of Sin and Death." Still another was by E.W. Barley, a rising minister of the Southwest Conference, "Mark and His Message." The Sunday School Lesson was the International Lesson series, which through the years nourished countless Christians. The Epworth League topic was on "The Importance of Play." There was a poem on Arcadia by T. Berry Smith, a professor at Central College (you recall the strange looking building on the campus which bears his name). Incidentally, Smith was the author of two volumes of poetry.

1927 was a watershed year for this author because his father, who had begun what was to be a 25-year term as conference secretary, was also at the age of 36 appointed presiding elder of the Cape Girardeau District, a move which would have future consequences for The Advocate.

There seemed little awareness in the publication that the bubble of national prosperity was about to burst. The initial issue of 1929 (January 2nd) spoke of "The Challenge of the Day." The editor wrote, "(of)...feelings of optimism... (adding that) the happiness and content of the average American citizens is our national story. The editor of the National Methodist Press wrote that "the wealth of the nation... not armies but the moral strength." Nonetheless the issue contrasted an explanation of the season of Epiphany with an appeal for new subscribers, choosing the figure 2,000 as a goal: 2,000 new subscribers, 2,000 official members, and 2,000 new families. In spite of this drive, it was necessary to re-finance the publication; and its days were numbered.

In spite of that, the weekly continued its serious offerings. We find reports and comments about the International Missionary Conference. Almost every week carried articles by well-known authors. Bishop Candler had an interesting piece on "Caricatures of the Christ." A month later there was a fascinating article by Bishop Edwin D. Mouzon, "Will the Methodists Awake?" He pointed out what he called "the over-organization of the church; and reforms thereto. He asserted that such organization "could easily absorb all our energies and consume all our time." Spiritual power was needed, and above all the church must think seriously about the needs of the day.

In June of that year Bro. Ransford relinquished the editorship. The failure to recruit or keep new subscribers placed The Advocate in dire financial peril. The Board of Publication selected J.C. Montgomery for the position of editor. Perhaps it was typical Methodist fashion that he was willing to work cheaply, no salary; and, as was stressed to the annual conferences, a very small expense account. The office of the editor was moved from the Security Building in St. Louis to the new Education Building of Centenary Church, Cape Girardeau. Weekly trips to St. Louis were made possible through the well-known clergy railroad pass. The Committee composed also of Robin Gould of the Missouri Conference and C.E. Ryle of the Southwest Missouri Conference gave him his pay in flowery words: "he is a man of engaging personality, a good speaker, worthy writer, and has a systematic turn of mind, etc., etc."

You would permit me to say a few words about our family, which had been in Missouri since 1811, ten years before statehood. A dozen families had come from Virginia, taking up government grants and forming what was known through most of the 19th century as 'the Virginia settlement;" indeed that outline of those holdings was shown in Wayne County on many Missouri state maps during the 1800s. Several small town names reflect that history. Patterson was the name of one town, Piedmont with its memories of Virginia another. Even today on Highway 67 is a small country church bearing the name of Montgomery Chapel.

Father, who never lost his love for the farm although he left it in young manhood, was educated at a country academy run by a German schoolmaster, later at Marvin College and Cape Girardeau Normal School. Like many other ministers of that day, he came through the Course of Study. His industry and writing ability attracted attention, and he was selected as Conference Secretary. His early ministry had been interrupted briefly for service in World War I. In later years he was also active in the growing Scouting movement, organizing troops at St. Clair and West Plains and also serving as Scoutmaster. At the latter community his Assistant Scoutmaster was a young school teacher/coach named Don Faurot, the later football coach and athletic director at the University of Missouri.

But the next two years were intense for both the editor and the Advocate. In the fall of 1929 an article by a young minister at Malden named Floyd V. Brower raised the question, "Has the church begun to pull out of the country and the poorer districts?"

Simultaneously the coverage of outstate districts and churches began to increase while not neglecting the city churches. Institutions did not lack for publicity. Simultaneous issues covered Central College and Barnes Hospital. There followed an issue lifting up the work of the Children's Home. The Women's Missionary Society received a full share of coverage as well as a page or two of news and instructions.

In the late twenties and early thirties it became apparent that the stage was being set for the repeal of the 18th Amendment. On September 17, 1930 the editor, who had historic family connections with the Democrats, confessed that he had "slightly anti-Roosevelt (feelings on)...the prohibition question." The first issue of 1931 carried a full page advertisement, "Stop This Landslide Against Prohibition."

In spite of the financial straits of the paper, there was never a question of the quality of its offerings. 1930 brought a series of articles by Dr. (and, later, Bishop) Paul Neff Garber on "The Moral Pioneers (of Methodism)." A guest editorial wrestled with the hard question of "God and the Drought." Another series dealt with "Heroines of Methodism," as the church began more and more to sharpen its sensitivities.

The pages were not without humor of the more wholesome kind. The August 20, 1930 issue had a paraphrase of a sentimental poem, becoming instead, "How dear to my heart are those old packing boxes." We remember that in those times ministers were still limited to the four year term. It seems strange to read correspondence from the beloved father of Arnold Prater, the evangelist, complaining about the problems of church work in the Ozarks. In Branson, for example, wrote the Rev. Prater, the tourists walk the streets in scanty bathing costumes, dance, and play cards seven days a week.

James Pilkington, the author of the definitive history of the Methodist Publishing House, has written how editors of The Advocate battled their consciences over the kind of advertising they were forced to carry in order to have revenue. No, no liquor of course, but the patent medicine and other ads were a source of wonder. For example, on November 12, 1930, there was an ad for "666 (the following blurb) relieves a headache or neuralgia in 30 minutes, checks a cold the first day, checks malaria in 3 days." I startled the microfilm workers in St. Louis Central Library when I laughed aloud, reading patent medicine ads on the same page as the obituary notices.

Regrettably, the paper must come to an end. On October 14, 1931, the last issue of The St. Louis Christian Advocate appeared. The ravages of the Depression plus the

failure of the church to support the publication took its final toll. The conference proposed to suspend publication for a year and then re-evaluate the possibilities. The final pay for the editor was a rising vote of thanks accompanied by a resolution crafted by the "old hands" who were masters at such statements:

> "We are not unmindful of the self-sacrificing work of Rev. J.C. Montgomery, who without remuneration has served the past two years as Editor of The St. Louis Christian Advocate and provided the church with a most excellent paper. In addition to his exacting duties as Presiding Elder of the Cape Girardeau District, he cheerfully assumed the burden of editing our Conference Organ. He has given his mind and heart to this task and has rendered a distinct service to Missouri Methodism, for which the church owes him a vote of thanks."

After eighty-one years and sixty thousand pages of print, the paper came to an end. It reflected and it also molded a part of the church's life. Perhaps new occasions do teach new duties, and time does make ancient good seem inappropriate or unworkable; nonetheless it served its day and in that sense served us as well. Dr. J.E. Godbey, little given to praise, had this judgment of The St. Louis Christian Advocate: "The paper is our bond of connection, our agency of administration, our means of coordination, counsel, and direction."

This is scarcely a chapter in the history of Missouri United Methodism but an important one. Recently we were reminded of the lean, spare prose of Richard Nixon, in which he begins one of his books by writing: "I was born in a house which my father built." Perhaps it is good that we are reminded of the spiritual houses which our fore-fathers and fore-mothers built. We can give thanks for what has been and still be alerted to the claims of the One Who, as in the past, calls us "to serve the present age."

# GEORGE R. SMITH COLLEGE
## SEDALIA, MO – 1888-1925

RICHARD SEATON

A Methodist Episcopal college "devoted to the moral and intellectual culture of the colored people of the West."

Acting on the bequest of their father, Martha Smith and Sarah Smith Cotton, daughters of General George R. Smith, gave 24 acres of land in the northeastern part of Sedalia, Missouri, to the Freedman's Aid and Southern Education Society of the Methodist Episcopal Church. A building of red brick trimmed with stone was constructed.

The building was four stories high with a deep basement. It boasted a 120-foot frontage and contained 62 rooms, including a chapel with a seating capacity of 400. There were male and female dormitories with space for 75 boarding students. The facility also included a suite of rooms for the President, apartments for teachers, a dining hall and kitchen, classrooms and laboratories. It was heated by steam, and used gas and electricity for lighting. It was built at a cost of $40,000. The building was completed in January 1894 and was then one of the few Black colleges north of the Mason-Dixon Line.

Dr. P.A. Cool was chosen as the first president, coming from Wiley College in Texas. The school catalog stated that "Young people of bad habits are not welcome here." It further stated that "We are favored with students of excellent principles, and we wish to shield them from contaminating influences." The college endeavored to become a large Christian family as the faculty and students lived on campus and ate at the same tables.

The dress code stated that clothing should be neat and not extravagant. It was suggested that all students wear uniform suits of blue. The young women were to wear navy blue flannel with blouse or sailor waist and plain skirts. The young men's suits consisted of regular military type in blue. It was noted that this style of clothing is in fact cheaper and neater.

Many of the ministers of the Central West Conference were trained at George R. Smith College. Their training included much more than just theological and classical studies. President Braden remarked, "If our theological graduates cannot get a charge, they know how to build houses. If a doctor cannot get clients, they can gutter or roof a house. If the teacher cannot get a school, they will know how to set type or do farm work or shave a customer." "The young women can make dresses or trim bonnets, be a nurse or a cook."

After the school was destroyed by fire in 1925 the assets were absorbed by Philander Smith College in Arkansas in 1932.

The college published several publications through its printing department. The school newspaper was the "Kenetoscope," later called the "Smithsonian." In 1902 the paper price was 1 cent per copy. The school also published a journal for a time titled "The Weekly Conservator" which dealt with racial issues and promoted the advancement of Blacks. It was reported to be one of the best Black publications in Missouri.

The school has been largely forgotten and much of the history lost. There is renewed interest today realizing that a young black musician by the name of Scott Joplin was a student there.

*Editor's Note: Anyone who has any further information on this college, please be in touch with me at jogooch@aol.com. We will gladly pursue any clues you can come up with.*

# Black Pioneer Ministers Admitted To The Missouri-Arkansas Conference 1866-1868

Raimonda Martin-Davis

The long awaited day of Emancipation of enslaved African Americans residing in the state of Missouri was affected by the executive proclamation of the Missouri Convention on January 11, 1865 by a vote of 60 to 4. Now the previously free and enslaved black exhorters and lay preachers had the opportunity to fully participate in the itinerancy system of the Methodist Episcopal Church with all the rights and privileges bestowed upon a minister received into this denomination. These privileges were contingent upon several conditions; the individual being presented must show that they believed they were moved by the Holy Ghost to preach. They must know God as a pardoning God, and they must have the love of God abiding within them and have the gifts and grace for the missionary work that was to be accomplished. Also, they must truly be convinced of sin and converted to God. They must have a clear understanding and the right judgment in the things of God and a just conception of salvation by faith.[1]

## Rev. William W. Andrews

When the Missouri Methodist Episcopal Annual Conference of the Methodist Episcopal (ME) Church convened at Louisiana on March 7, 1866 there were two black preachers admitted on trial, Rev. William Wallace Andrews and Rev. Tarlton Harden.[2]

Rev. William Wallace Andrews was born in 1817. In 1821, at the age of four, young William was given to Mr. & Mrs. Chester and Mary Ashley of Little Rock. Mr. Ashley was a Senator and his wife, Mary, was the descendant of clergy ancestry. Although residing in a slave state and not being free, young Andrews was reared as a servant compared to being a slave. Andrews was accorded privileges unlike those of other slaves. The Ashleys permitted young William to have his own room and began to teach him how to read and write. They also provided him with his own books.

By the time William was 18, he could be counted as one of the best-read men, black or white, in the territory of Arkansas. Beside his duties as groomsman, gardener, butler, and entertainment musician, William was often hired out as a messenger. During the construction of the Arkansas State House, William was the messenger between the governor, the architects, and the contractors. He also served as a

surveyor's assistant when Mount Holly Cemetery was planned. Andrews learned the artful works of carpentry and became a skilled cabinet maker. He went into business with another slave, Asa L. Richmond; together they made fine furniture for residents in the Little Rock area. In 1848, Andrews met a young slave girl named Caroline Sherman. They married, but due to current laws and restrictions they could not live together. Andrews, now earning a little money from the furniture sales, would hire Caroline's time by paying $10 every month to her owner. In this manner she was able to stay in the city with her husband.

Andrews was converted to Methodism at an early age. In 1854, the Blacks were provided with a separate building to worship in; this property was donated by the Ashley family and located near 8th and Broadway in Little Rock. Rev. Andrews was their leader and local preacher. This small church reported to the Methodist Episcopal Church South (MECS). Andrews, having learned to read and write, wanted to pass this knowledge on to other slaves. It was not unusual that he and his wife, Caroline, began to teach other slaves how to read, write and spell while holding Prayer meetings at the church. When the Union forces occupied Little Rock in 1863, the Ashleys relocated to Washington, AR. Before leaving Little Rock, they freed Andrews and gave him the house in which he resided and a lot located at 10th and Broadway. Rev. William Andrews immediately opened a freedmen's school in the church, now called Wesley Chapel Church. This was the first freedmen's school in the state of Arkansas. Rev. Andrews also acted as an intermediary between the Union Army and the black refugees during this time of reconstruction. By 1865, Rev. Andrews and his congregation decided to vote themselves out of the Methodist Episcopal Church South (MECS) because they now desired to reunite with the Methodist Episcopal Church.[3]

When the Missouri-Arkansas ME Conference met in Louisiana on March 7, 1866, Rev. William Wallace Andrews was admitted on trial into the Conference and Ordained as an Elder by Bishop Calvin Kingsley. Rev. Andrews now was authorized to administer baptisms, perform marriages, administer the Lord's Supper and conduct worship and was subject to all the rights, privileges and guidelines of the itinerancy system. Rev. Andrews was appointed Presiding Elder (PE) of the all-Black Arkansas District. The charges within this district were Little Rock Circuit, Pine Bluff, Camden, Washington, Arkadelphia, Dardanelle, Fort Smith, Van Buren, Fayetteville, Clarksville,

Duvall's Bluff, Helena and Indian Bay. It is assumed that since this district is noted as a Black district that all charges in this district were Black churches.[4] While serving as PE, Rev. Andrews was also active in the founding of other churches and schools in the areas of Fort Smith, Van Buren, and Pine Bluff. When the Convention of Concerned Black Citizens convened at Little Rock on November 30, 1865, Rev. Andrews was elected Vice-President. Persons attending consisted of free and literate Black clergy, tradesmen, veterans of the Civil War and other educated men. Among their objectives was the desire to air their concerns of citizenship before the white community. They wanted all Blacks in the State of Arkansas to be included in the political system by exercising their right to vote and they wanted the legislature to provide for the education of their children.[5] Rev. William Wallace Andrews died at the early age of 45 while holding a Quarterly Conference in Pine Bluff in July 1866. Surviving family was his wife, Caroline, daughter Charlotte and a son.[6]

REV. TARLTON HARDEN

Rev. Tarlton Harden was the second black preacher admitted on trial at the 1866 Missouri-Arkansas ME Conference.[7] Rev. Harden was born in 1822 in Kentucky and was relocated to Arkansas sometime prior to 1863. Rev. Harden was appointed to the Little Rock Circuit of the all-Black Arkansas District. Rev. Harden remained on trial and was reappointed to the Little Rock Circuit at the 1867[8] and 1868[9] sessions of the Missouri-Arkansas ME Conferences. In 1869, Rev. Harden was transferred to the newly formed St. Louis ME Conference and was appointed to Wesley Chapel ME Church in the Little Rock District.[10] He was reappointed to Wesley Chapel at the 1870 session of the St. Louis ME Conference. In just one year, membership growth was increased to 426 with a Sunday School of 72; the church building was valued at $3,000.[11] Rev. Harden was assigned the Little Rock Circuit at the 1871[12] and 1872[13] sessions of the St. Louis ME Conferences. In 1873, Rev. Harden was transferred to the Arkansas ME Conference. At the Arkansas ME Conference held in Batesville on February 18-24, 1874, with Bishop Thomas Bowman, presiding, Rev. Harden was admitted into full connection, Deacon first class, and was appointed to Sweet Home in the South East Arkansas District.[14]

When the Arkansas Annual Conference met at Russellville on February 17-22, 1875 with Bishop William H. Harris, presiding, Rev. Harden was admitted as Deacon of the second class and was granted supernumerary status with the Conference.[15] At the 1876 Arkansas ME Conference held in Fayetteville on February 3-7,1876 with Bishop Edward G. Andrews, presiding, Rev. Harden entered into located status.[16] By 1880, Rev. Tarlton Harden, wife, Martha and two children, Albert and Isabella were living in Little Rock. Rev. Tarlton Harden lived out his retirement in Little Rock, AR. operating his own blacksmith shop.[17]

REV. EDWARD WATERS STEWARD PECK

Rev. Edward Waters Steward Peck (EWS) was born in Baltimore, Maryland on October 31, 1843 to Rev. Nathaniel Charles and Lydia Peck. The Peck family was free African Americans living in Baltimore and very much involved in the religious and social politics of the time. Rev. Peck received his educational training in the public schools of Baltimore; attended Ashmun Institute, (now Lincoln University) near Oxford, Chester County, Pennsylvania. This Seminary educated the brightest of young black men in general literature and theology. The school was devoted to the training of young African American men for missionary service in Africa and also promoted African Colonization.[18] After graduating, Peck put his intellectual training to excellent use and was considered one of the foremost scholars of his time. At the second session of the Washington Methodist Episcopal (ME) Annual Conference in 1865, Rev. EWS Peck was admitted on trial.[19] The Washington Conference was the second all-Black ME conference established by the General Conference of 1864.[20] In 1866, the third session of the Washington Conference was held at Wesley Chapel ME, Baltimore, with Bishop Levi Scott, presiding. Rev. Peck was appointed to the Rapphannock District, serving charges in Norfolk and Portsmouth.[21] The fourth session of the Washington ME Conference was held at Sharp Street ME Church in Baltimore on March 6-12, 1867. Rev. Peck remained on trial with the Conference.[22] Peck was transferred during the Conference year to the Missouri-Arkansas ME Conference and served as the local preacher at the largest Black ME church in St. Louis, Wesley Chapel ME. This congregation of Black Methodists was originally formed in 1841, and after the Civil War took on the name of Wesley Chapel.

The 1868 the Missouri-Arkansas ME Conference was held in St. Louis on March 11-17, with Bishop Edward Thomson, presiding. Rev. Peck was admitted into full connection as Deacon, first class. Peck received an appointment to Wesley Chapel ME with a membership of 258 and a Sunday School membership of 151 under the guidance of 10 teachers. The church building was valued at $2,000. There were six local preachers in the Wesley Chapel charge and Rev. Peck was the first black Preacher to be appointed to an all-Black congregation.[23] While living in St. Louis, Rev. Peck studied under the private tutoring of Rev. Ben F. Crary, D.D. Rev. Crary was editor of the Central Christian Advocate and also was one of the leaders involved in the establishment of the Freedmen's Aid Society of the ME Church in 1866.[24] In 1869, the first session of the St. Louis ME Conference was held in Sedalia, March 10-15 with Bishop Edmund Janes, presiding. Rev. Peck was received by transfer into this Conference and again returned to Wesley Chapel ME in St. Louis. Under Peck's leadership, the membership report was 236 with a strong Sunday School participation of 236.[25] At the second session of the St. Louis ME Conference held in Springfield, MO., March 9-12, 1870, Rev. Peck was appointed Presiding Elder (PE) of the new Missouri District. The Missouri District was established to segregate all Black churches south of the Missouri River into one district. This was the first segregated district prior to the Black conferences and Rev. EWS Peck was the first black PE appointed in the St. Louis Conference. When this all-Black district was formed, there were nineteen charges with nine appointments. Total membership of the Missouri District reported in 1870 was 1,306 members and 382 probationers.[26] Rev. Peck served as PE of the Missouri District for four years. In 1873, Peck not only served as the PE of the Missouri District, but was also appointed through the new Arkansas ME Conference to Wesley Chapel ME Church in Little Rock.[27] Rev Peck was also known for his success in his journalistic writings. In 1870, he edited a local St. Louis paper entitled, "The Welcome Friend".[28] This paper was a Black-community paper that contained worthwhile religious and educational articles.

In 1874, Rev. Peck was again transferred to the Missouri ME Conference and appointed as PE of the North Missouri District. This district was established in 1870 for all Black churches north of the Missouri River. This was the first segregated district prior to the Black conferences. It embraced all Black churches north of the

Missouri River and in 1874 there were twenty stations with eleven appointments and two supply preachers. The total membership of the North Missouri District was 1,838 plus 391 probationers. The district embraced 14 churches that had a total value of $12,200.[29] In 1875, Rev Peck was transferred to the New York Conference and appointed to the City Mission in Harlem on 35th St between 5th and 6th Avenues. It was later known as St Mark's ME Church. Peck was pastor to this congregation for three years.[30] In 1878, Peck was transferred to the Washington Conference and appointed to Asbury in Washington, D.C. Under the leadership of Rev. Peck over a period of fours years, the church was renovated, an organ purchased and there was a remarkable increase to the membership rolls of 150 souls.[31] Rev. Peck was elected as a delegate to the Ecumenical Methodist Conference held in London, England in September 1881. Rev. Peck was called upon to address the Conference on the subject of 'Juvenile Temperance Organization and their promotion through the Sunday School and Church.'[32] Peck was appointed by the Board of Bishops to serve as delegate to the Centennial Conference of the Methodist Episcopal Church, December 1884, held in Baltimore, MD. Rev. Peck continued to give service to the Washington Conference and Methodism in various capacities: Conference Secretary, 1885-1900; Editor of the Washington Conference paper, *The Washington Conference Journal*; delegate to the Methodist General Conference for the years of 1884 (Philadelphia), 1888 (New York), 1896 (Cleveland-reserve delegate), and 1900 (Chicago). Not only was Rev. Peck a distinguished delegate, Peck honorably served on several committees at each General Conference.[33] In 1904[34] and 1905[35], Rev. Peck was appointed Presiding Elder of the Baltimore District in the Washington Conference. Peck received an appointment to Ebenezer ME Church in Washington, D.C. at the Conference of 1906[36]. The Washington Conference report of 1914 lists Rev. EWS Peck as Conference Evangelist. Rev. Peck was married to Amelia and together they raised ten children: Lydia, Emma, Edwin, Willie, Alice, Ella, Mary, Thaddius, Amelia, and Ameise.[37] Rev. Edward Waters Steward Peck, D.D. died sometime prior to 1920.

REV. SPENCER TAYLOR

Rev. Spencer Taylor was born in Kentucky in March 1831. Rev. Taylor was born a slave. In 1832 his parents removed with their master to Saline County, MO,

where Spencer grew to manhood. He was converted at about 18 years of age, and joined the Methodist Episcopal Church South (MECS). He soon was convinced that he was called by God to preach the Gospel, a call that he willingly obeyed. With the aid of his master's son, Taylor learned to read the Word of God, in which he took great delight.

He preached with much success within the Black community. In 1862, Taylor entered a Missouri Regiment as a cook. Here, by a correct behavior and zeal in the Savior's cause he won the esteem and confidence of all with whom he was associated.

In 1863, while the Union regiment was stationed in Springfield, MO he was received into the African Methodist Episcopal Church by Rev. Edgar Pitts. Taylor was a dynamic preacher and through his powerful preaching, many were converted. In the spring of 1864, Taylor went to Sedalia and immediately begin to labor for the salvation of his people. God greatly blessed his efforts. Taylor soon organized a Sabbath school and a society. He inspired confidence in the hearts of the leading citizens.

In December 1865, he was received by Rev. George McKee into the ME Church, together with a society of about 60 members. In the spring of 1866, he was recognized and re-licensed by the Quarterly Conference of the Sedalia charge.[38] When the Missouri-Arkansas ME Conference convened at Independence on March 6-11, 1867, he was admitted on trial into the Conference, and appointed to the Sedalia charge where he continued to labor, and many were converted.[39] The church's report to the next Annual Conference showed a sound membership of 272 members and a Sunday School enrollment of 75. The building erected by this dedicated membership was valued at $1,300. The membership of this Black church had only recently received their charter in 1867. In honor and respect to their first Pastor, the congregation later named their church, Taylor Chapel Methodist Church.[40]

At the Missouri-Arkansas Conference held in St. Louis, on March 11-17, 1868 Taylor was ordained as Deacon and appointed to Lexington[41] where he applied himself with his usual energy and devotion. He organized a society but met with much opposition from the enemies of the church. In spite of those opposed to this society, Rev. Taylor succeeded in building up a good society and a large brick church edifice. This church would later be known as St. John ME Church. The General Conference of the Methodist Episcopal Church of 1868 authorized the establishment of another Methodist Conference within the borders of Missouri. The first session of the St. Louis

Conference was held in Sedalia on March 10-15, 1869 with Bishop Edmund Janes, presiding. Rev. Spencer Taylor was transferred from the Missouri Conference to the St. Louis Conference and reappointed to the Lexington charge.[42] He continued to labor with success until he was attacked with lung disease, from which he never recovered. When the St. Louis Conference convened in Springfield on March 9-12, 1870 Rev. Taylor was granted a superannuated relation with the Conference. Rev. Taylor was stricken with a disease that made him very weak.

He manifested a great interest in behalf of the church of his choice, and he spoke in very affectionate terms of his brethren in the St. Louis Conference.[43] When death came at the early age of 39, he was ready. Among his last words he whispered: "I soon shall have wings to fly. All is well," and he sweetly fell asleep in the arms of Jesus. Rev. Spencer Taylor died in Sedalia on April 22, 1870. To mourn the loss of this great preacher were his aged mother, Susan Taylor, his wife, Mary and children, Lucy, Sarah, Henry, and Susan.[44]

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[10] *Minutes of the Annual Conferences of the M E Church-Spring, 1869*, p.20, p. 23.
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[12] *Minutes of the Annual Conferences of the M E Church-Spring, 1871*, p.31, p. 35.
[13] *Minutes of the Annual Conferences of the M E Church-Spring, 1872*, p. 82, p. 83.
[14] *Minutes of the Annual Conferences of the M E Church-Spring, 1874*, p. 14.
[15] *Minutes of the Annual Conferences of the M E Church-Spring, 1875*, p. 11.
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[20] *Journal of the General Conference of the Methodist Episcopal Church*, 1864, p. 263, p.487.
[21] *Minutes of the Annual Conferences of the M E Church- Spring, 1866*, pp.27, 29.

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